

10. Wo address thee with sacrificial gifts, (we address) thee with songs, O INDRA most worthy of" song, as thou hast protected me, the offerer of many praises,¹ in battles.
- in. H. Thou, the thunderer, whose friendship is sweet, sweet too is thy liberality, and thy sacrifice pre-eminently to be performed.
12. Give ample (wealth) to our own selves,² give ample (wealth) to our children, give ample (wealth) to our dwelling,—grant us (our desire) that we may live.
13. We solicit a spacious (road) for our servants, a spacious (road) for our cattle, a spacious road for our chariot, and (an abundant) sacrifice.
14. Six princes come to me in pairs, bearing pleasant gifts, in the exhilaration of the *Soma*.
15. I receive two straight-going steeds from IN-DROTA, two bay from the son of RIKSHA, two roan from the son of AswiMEDHA.³
- v. 16. (1 receive) two steeds with excellent chariots

¹ *Purumdyam*, lit. "possessing much wisdom." The St.

Petersburg Diet, takes it as a proper name.

² Sayana here explains *tanvtt tane* as *atmajdya tat-putrdya*; but in vi. 46. 12 and vii. 104. 10 he explains it as given in the translation.

³ These princes with their respective fathers are the six of

y. 14. The sons of *Rikshct* and *Aswamedha* had originally commenced the sacrifice, but *Indrota* and his father *Atithigva* came to see it and added their gifts. The sons-alone are mentioned; the son is the father's second self, *pitri-putrayor abheddt.*